



Henry Sacheverell, D.D.
1710

124

Collections of Passages referr'd to by Dr. Henry Sacheverell, in his Answer to the Articles of his Impeachment.

Archbishop Usher.

BUT if Men's Hands be thus ryed (will some say) no Man's State can be secure: nay the whole Frame of the Commonwealth would be in Danger to be Subverted and utterly Ruin'd by the unbridl'd Lust of a distemper'd Governor.

The Power communicated by God to the Prince, and the Obedience of the Subject. p. 157. L. 1683, Octavo.

I Answer, God's Word is clear in the point. *Whoever Resisteth the Power, resisteth the Ordinance of God: and They that resist shall receive to themselves Damnation: and thereby a Necessity is imposed upon Us of being Subject even for Conscience sake; which may not be avoided by the Pretext of any ensuing Mischief whatsoever.*

Out of the Homilies.

2d. P. of the Ser. of Obedience, p. 113. L. Edit. in Octavo. 1687.

Christ taught Us plainly, that even the Wicked Rulers have Their Power, and Authority from God, and therefore it is not Lawful for Their Subjects to Withstand them, altho' they Abuse their Power.

Decrees of the University of Oxon.

In the Decree of the University of Oxon, in which some Propositions of Jesuits, Puritans and other Modern Writers are condemn'd in Convocation the 25th day of June, in the Year 1622, it is asserted that,

From a pr. Copy.
The University of Oxon doth Teach, and Defend according to the Canon of Scripture, that, "Subjects upon No Account Whatever ought to Resist their King, or Prince by Force of Arms, and that it is not Lawfull for the sake of Religion, or any other Cause whatsoever to take up Arms Offensive, or Defensive against their King or Prince."

Bishop Stillingfleet.

A Vindication of the Answer to some Papers concerning the Unity and Authority of the Catholick Church, said to be written by Bishop Stillingfleet. p. 89. Pr. at L. 1687.

It hath been said that We had nothing Peculiar to Our Church but Our Doctrine of Non-Resistance, and much good may it do us. Our Church doth not only teach the strictest Principles of Loyalty, as Her Own Doctrine; but which is far more Effectual, as the Doctrine of Christ and his Apostles, and of the Primitive Church.

Dr. Thomas Tenison, present Lord Archbishop of Canterbury **AP 58**

The Creed of Mr. Hobbs Examined. Pr. at L. 1670. p. 158.

There is no Tie so strong as That of Religion, which Eternally Bindeth a Conscientious Subject in Allegiance to His Sovereign.

Dr. Gilbert Burnet, present Lord Bishop of Sarum.

A Vindication of the Authority, Constitution, and Laws of the Church and State of Scotland. Pr. at Glasgow. 1673 p. 41.

These Words of St. Paul [in the 13th to the Romans] being at first Address'd to the Romans, so also Design'd by the Holy Ghost, to be a Part of the Rule of All Christians, do prove, that Whoever hath the Supream Power is to be Submitted to, and never Resisted.

The PIOUS
Life and Sufferings

OF THE
Reverend Dr. Henry Sacheverell,

FROM
His Birth to his Sentence, received at
Westminster-Hall, March the 23 d, 1710.

Being a Complear

NARRATIVE


Education, Conviction and Doctrine;
His Advancement in the University, and
Preferment in the Church.

AND ALSO

An Account of his Prosecution: The Articles
of his Impeachment; with his Answer: His
Speech at the Bar of the *House of Lords* in *West-*
minster-Hall, and his Sentence: With a List of
the Names of the Peers that gave Judgment For
and Against him.

To which are added,

His Prayers and Meditations on the Days of
His TRYAL.

Printed in the Year 1710.

The PIOUS
LIFE and SUFFERINGS
OF THE
Reverend Dr. Henry Sacheverell, &c.

THE Reverend Dr. Henry Sacheverell, Descended of the ancient Family of the Sacheverells, of Nottingham and Derbyshire, they being Originally both one Family, have been eminently known for their Exemplary Loyalty to the Crown of England; and particularly the Sacheverells of the County of Derby, the present Possessor of the said Estate in Derbyshire, having had a considerable Income left him for his signal Loyalty to King Charles the First of ever blessed Memory.

He whom I am now going to Treat of, was the Son of the Reverend Josiah Sacheverell, Clerk, and Rector of St. Peters in Marlborough, in Wiltshire, and made one of the Prebendaries of Sarum, in the time of the Right Reverend Father in God, Seth Ward, then Lord Bishop of the said Diocese, who, by his Exemplary Life, and Constant and Steady Resolution to the Doctrines of the Church of England, was promoted to the said Ecclesiastical Preferments as aforesaid.

In the Year 1673, the Reverend Doctor Henry Sacheverell was born in the Parsonage House of St. Peters, in Marlborough aforesaid, there being very great Rejoycings at his Birth, tho' some envious Persons, at this time of Day, would fain stigmatize the same, with the Odious Character of his not being the Son of the said Josiah Sacheverell, and of his lawful Wife begotten, but that he was the spurious Offspring of so mean and inconsiderable a Person, as the Son of an Heretick Woman. But if this be the only Crime he is Guilty of, the World (who may easily know the Falsity of this) may plainly see what poor shifts the Party are driven to, to destroy the good Character and Reputation of one, who, in his whole Life they cannot charge with the least Immorality, Profaneness, and Debauchery; otherwise, no question, they would have been very ready to embrace any Matter that would stain his Vertue and Reputation.

In his younger Years, great Care was taken to Breed him in all manner of Literature, and being put to the Free-School of Marlborough, he quickly became Master of all such Learning as Mr. C---r, then Master of the said School, was capable of Instructing his said Scholar in, and he became so great and admirable

able a Proficient in those many Exercises he Taught him, that he far exceeded all that were of the said Foundation, and finish'd his Learning in less than the compass of Six Years.

At Seventeen he was sent to *Maudlin Colledge in Oxford*, where he was chose in a *Demy*, which is one of the Foundation of that House, from whence he was afterwards made Fellow: During all which time he behav'd himself with an exact Deportment to the Rules of his Colledge, and the Statutes of the University. Nor was he less singular for his Learning than his Behaviour, being always Sober, Grave, and Studious; insomuch, that soon after he was *Master of Arts*, he grew famous for Learning among that Great Body of Learned Men. In this stage of his Life he Preach'd many eminent Sermons, admired by all true Lovers of the *Chinab*, both for their Style and Matter, he always being esteem'd a Good Orator, and a Sound Divine, which he plainly made appear by his Works; wherein he proves the *Dis-senters* still Guilty of *Schism*, notwithstanding the *Act of Toleration*, which only frees them from the Punishments Inflicted by the Law, and not from the Guilt of *Conscience* laid upon them by the Gospel. At last he proceeded Doctor of Divinity, just a little before he Preach'd his *Affize Sermon* at *Derby*; where he had the Thanks of the *Grand Jury*, and the Prayers and Well-wishes of all the *Congregation*. Soon after this he came to *London*, and was Elected Chaplain of *St. Saviour*, Vulgarly call'd *St. Mary Overies*, in *Southwark*: In a short time after he was Invested with this Preferment; he was desired by the Right Honourable the present Lord Mayor of *London*, to Preach before him at *St. Pauls*, which he did accordingly; and it was from those two last Sermons his unhappy Troubles bear their Date.

For therein he boldly asserted the Doctrine of *Passive Obedience* and *Non-Resistance*, to be the Doctrine taught by *Christ* and his Apostles, by them deliver'd down to the Church, and at last establish'd as the distinguishing Mark and Character of the Reformed Church of *England*. He set forth the Danger of Occasional-Conformity, together with Immorality, Prophecies and Hypocrisy, as likewise the sly and cunning Stratagems of some who endeavour to Undermine the Church, which he calls *False Brethren*.

These two Sermons were look'd upon by different Parties, to have different Designs in them. Well meaning Men, and such as were zealously affected to God and his Religion, thought these Sermons only struck at the growing, and too apparently wicked *Vices* of the Age, and that they were calculated only to reform the unnatural Sins of the Times, such as *False Doctrine*, *Heresy*, and *Schisms*, *Divisions*, *Hatred*, *Malice*, and all *Uncharitableness*, from which, as our *Litany* expresses it, *Good Lord deliver Us*. Others were

were of Opinion, these *Sermons* were too hot and violent against the *Dissenters*, of all Kinds and Denominations, and that tho' they were guilty of the Crimes laid to their Charge, yet the *Doctors Censures* were too Uncharitable, and Ill-timed. In Answer to which, the *Doctor* and his *Friends* say it is the indispensable Duty of the *Ministers of Christ* to exhort and reprove, in Season and out of Season, otherwise the *Sin* will be at their *Doors*.

But before all People cou'd give their *Opinions* about these *Affairs*, a *Motion* was made in the *House of Commons* against these two *Sermons*, upon which the *Doctor* was order'd to attend, which he did accordingly, and for the first *Sermon*, said he was desired to Print it, by the *Grand-Jury of Derbyshire*; and for the latter, alleg'd My *Lord-Mayor's* Command, who denying the same; tho' afterwards prov'd before the *Lords*, he was committed to the *Sergeant at Arms*, from whence he was taken into *Custody* by the *Black-Rod*, upon the *Impeachment* of the *Commons of Great Britain* for *High Crimes* and *Misdemeanors*; from whence He was Bail'd at the *Lords Bar*, by Dr. *Lancaster*, *Vice-Chancellor of Oxford*, and another *Doctor* of the same *University*: Then he answer'd the *Articles of Impeachment* on *St. Paul's Day* following, as will by and by be set forth more at large.

On the 27th of Feb. The *Doctor* was brought to his Tryal in *Westminster-Hall*, an Honour never known to be done to a *Commoner* before; in the First *Coach* came his *Solicitor* Mr. *Higgin*, *High Bailiff of Westminster*, then follow'd the *Doctor* in Mr. *Newland's Coach*, the *Gentleman* attending him, after whom came his *Council*, which were Sir *Simon Harcourt*, Mr. *Dod*, Mr. *Phips*, Mr. *Dee*, and *Doctor Hinchman*, who being come into the Place prepared for them, the *Articles of Impeachment* were Read, and then his Answer, and then my *Lord Chancellor* ask'd the *Doctor* whether he own'd the two *Sermons* printed in his Name, to be his, who replied, *He did*, and that they were printed according to the Desire of those Persons he had Dedicated them to; Then the *Lords* adjourn'd to the next Day, when the *Managers* strenuously maintain'd the *Articles of Impeachment* against him, and after three Days Time they got thro' them all: Then the *Doctor's Council* reply'd, without Interruption to the whole, *Article by Article*, till they had gone thro' all: In Justification of which Doctrine, they read several of the *Articles of the Church*, *Homilies*, *Sermons*, *Statutes*, and the like; some of which are Printed before the Title of this Book. And to shew the contrary Doctrine of *Irreligion*, *Prophaness* and *Blasphemy*, several *Reviews*, and *Observers*, were read,

I shall begin with the *Articles of Impeachment*; thus,

J A N-

JANUARY 10. 1709.

Articles exhibited by the Knights, Citizens, and Burgesſes in Parliament aſſembled, in the Name of themſelves, and of all the Commons of Great Britain, againſt Henry Sacheverell, D. D. in Maintenance of their Impeachment againſt him, for High Crimes and Misdemeanors.

ARTICLE I.

HE, the ſaid Henry Sacheverell, in his ſaid Sermon preach'd at St. Paul's doth ſuggeſt and maintain, That the neceſſary Means us'd to bring about the ſaid happy Revolution, were odious and unjuſtifiable; that his late Majeſty in his Declaration, diſclaim'd the leaſt Imputation of Reſiſtance; and that to impute Reſiſtance to the ſaid Revolution, is to caſt black odious Colours upon his late Majeſty, and the ſaid Revolution.

ART. II.

He, the ſaid Henry Sacheverell, in his ſaid Sermon preach'd at St. Paul's doth ſuggeſt and maintain, That the aforeſaid Toleration, granted by the Law, is unreaſonable, and the Allowance of it unwarrantable; and aſſerts, That he is a False Brother with Relation to God's Religion, or the Church, who defends Toleration and Liberty of Conſcience; That Queen Elizabeth was deluded by Arch-biſhop Grindall, whom he ſcurriloſly calls a falſe Son of the Church, and a perfidious Prelate to the Toleration of the Genevian Diſcipline; and that it is the Duty of ſuperior Paſtors to thunder out their Eccleſiaſtical Anathema's againſt Perſons entitled to the Benefit of the ſaid Toleration, and inſolently dare, or deſies any Power on Earth to reverſe ſuch Sentences.

ART. III.

He, the ſaid Henry Sacheverell, in his ſaid Sermon Preach'd at St. Paul's, doth falſely and ſeditiouſly ſuggeſt and aſſert, That the Church of England is in a Condition of great Peril and Adverſity under her Majeſty's Adminiſtration; and in order to arraign and blacken the ſaid Vote, or Reſolution of both Houſes of Parliament, approv'd by her Majeſty aforeſaid; he, in Oppoſition thereto, doth ſuggeſt the Church to be in Danger; and as a Parallel, mentions a Vote; That the Perſon of King Charles was Voted to be out of Danger at the ſame time that his Murderers were conſpiring his Death; hereby wickedly and maliciously inſinuating; That the Members of both Houſes, who paſſ'd the ſaid Vote, were then conſpiring the Ruin of the Church.

ART. IV.

He, the ſaid Henry Sacheverell, in his Sermon and Books, doth falſely and maliciously ſuggeſt, That her Majeſty's Adminiſtration, both in Eccleſiaſtical and Civil Affairs, tends to the Deſtruction of the Conſtitution, and that there are Men of Characters and Stations in Church and State, who are Falſe Brethren; and

do themselves weaken, undermine, and betray; and do encourage, and put it into the Power of others, who are profess'd Enemies, to overturn and destroy the Constitution and Establishment, and charge it her Majesty, and those in Authority under her, both in Church & State, with a general Male-Administration; and, as a publick Incendiary, he persuades her Majesty's Subjects to keep up a Distinction of Factions and Parties; instills groundless Jealousies, foment destructive Divisions among them, and excites and stirs them up to Arms and Violence; and that his said malicious and seditious Suggestion may make the stronger Impressions upon the Minds of her Majesty's Subjects: He, the said H. Sacheverell, doth wickedly wrest and pervert divers Texts and Passages of holy Scripture.

All which Crimes and Misdemeanors the Commons are ready to prove, not only by the general Scope of the said Sermons or Books, but likewise by several Clauses and Sentences, and Expressions in the said Sermons or Books contain'd; and that the said Henry Sacheverell, by preaching the Sermons, and publishing the Books aforesaid, did abuse his holy Function, and hath most grievously offended against the Peace of her Majesty, her Crown and Dignity, the Rights and Liberties of the Subject, the Law and Statutes of this Kingdom, and the Prosperity and good Government of the same. And the said Commons, by Protestations, saving themselves the Liberty of exhibiting at any Time hereafter, any other Articles or Impeachment against the said H. Sacheverell, and also of replying to his Answer, or any of them; and of offering proofs of all the Premises, or any of them, and of any other Article or Impeachment that shall be exhibited by them, as the Case according to Course of Parliament shall require do pray, that the said H. Sacheverell may be put to answer to all & every the Premises: And that such Proceedings, Examination, Tryal, Judgment, and and exemplary Punishment may be thereupon had and executed, as is agreeable to Law and Justice.

The Answer of Henry Sacheverell, D. D. to the Articles exhibited by the Knights, Citizens, and Burgeses in Parliament Assembled, in the Name of themselves, and of all the Commons of Great Britain, in Maintenance of their Impeachment against him, for High Crimes and Misdemeanors.

THE said Henry Sacheverell saving to himself all Advantage of Exception to the said Articles for the Generality, Uncertainty, and Insufficiency thereof; and of not being prejudic'd by any Words, or Want of Form, in this his Answer, admits That at the Request of George Sacheverell, Esquire, High-Sheriff of the County of Darby, he preach'd a Sermon at the Assizes held for that County on the 15th Day of August, 1709. And that

that at the Desire of the Right Honourable Sir Samuel Gerrard, Barronet, Lord Mayor of the City of London, He also preach'd a Sermon at the Cathedral Church of St. Paul, before the said Lord-Mayor, and the Aldermen, and Citizens of London, on the 5th Day of November last. And that he caus'd the said Sermon to be printed: But denies that he preach'd, or caus'd the same to be printed or publish'd with any such wicked, malicious, or seditious Intent, as in the Preamble of the said Articles is affirm'd. The said Henry Sacheverell having been induc'd to print the Sermon he preach'd at Darby, at the Request of the Gentlemen of the Grand Jury of that County, to whom he humbly presump'd to Dedicate the same, as the most publick Acknowledgement he was capable of making, for the peculiar Honour he had receiv'd by their publick Approbation of that Sermon. And the said Lord-Mayor having been pleas'd to express his Good-liking of the said Sermon Preach'd at St. Paul's; the said Henry Sacheverell, at his Request, caus'd the same to be printed, with a Dedication thereof to him. And for Answer to the said Articles, humbly saith:

Answer to the First Article.

To the first Part of the first Article, the said Henry Sacheverell denies that in his said Sermon preach'd at St. Paul's, he doth suggest and maintain, that the necessary Means us'd to bring about the happy Revolution, were odious and unjustifiable. Nor doth he in any part of that Sermon, affirm any Thing concerning the necessary Means us'd to bring about the happy Revolution. The said Henry Sacheverell is so far from respecting on his late Majesty, or the happy Revolution, that he endeavours in that Sermon to clear the Revolution and his late Majesty from the black and odious Colours which their greatest Enemies had endeavour'd to cast upon both.

And as to that Part of the said Article whereby the said Henry Sacheverell's charg'd with the suggesting and maintaining, that his late Majesty in his Declaration, disclaim'd the least Impuration of Resistance. The said Henry Sacheverell doth acknowledge himself to have made such suggestion, and declares that he made it not in Dishonour, but in Vindication of his said Majesty. The Resistance the said Henry Sacheverell represents the late King to have disclaim'd, being such a Resistance as tended to the Conquest of this Realm, as plainly appears from that part of his late Majesty's Declaration, which is refer'd to, and verbatim set forth at the bottom of the same Page, in which he mentions His Late Majesty's disclaiming any such Impuration.

Answer to the Second Article.

To that part of the second Article which Charges, That he the said Henry Sacheverell doth suggest and maintain, That the Toleration granted by Law is unreasonable, and the Allowance of it unwarrantable, the said Henry Sacheverell saith — That
upon

upon the most diligent Enquiry, he has not been able to inform himself, that a Toleration hath been granted by Law, but admits that an Act did pass in the first Year of King William and Queen Mary, Intitl'd 'An Act for Exempting their Majesties Protestant Subjects Dissenting from the Church of England from the Penalties of certain Laws. Which Exemption the said Henry Sacheverell doth not any where maintain, or suggest to be unreasonable, or that the Allowance of it is unwarrantable, but hop'd that he had prevented any such Misapprehension, by declaring his sincere Meaning in these Words contain'd in his Sermon preach'd at St. Paul's; "I would not be understood as if I intended to cast the least invidious Reflection upon that Indulgence which the Government hath condescended to give them, which I am sure all those who wish well to our Church are ready to grant to Consciences truly scrupulous; let them enjoy it in the full Limits the Law has prescrib'd.

Answer to the Third Article.

As to so much of the Third Article as charges the said Henry Sacheverell, That he doth falsely and seditiously suggest and assert, That the Church of England is in a Condition of great Peril and Adversity under her Majesty's Administration, and that in order to arraign and blacken the said Vote, and Resolution of both Houses of Parliament, approv'd by her Majesty: He in Opposition thereto, doth suggest the Church to be in Danger. The said Henry Sacheverell denies that he hath either asserted or suggested the Church of England to be in a Condition of great Peril and Adversity under Her Majesty's Administration; but he doth freely acknowledge, That he hath in his Sermon suggested, that when natural Sins are ripen'd up to a full Maturity, to call down Vengeance from Providence on a Church and Kingdom debauch'd in Principles, and corrupted in Manners, and instead of the true Faith, Discipline, and Worship, given over to all Licentiousness both in Opinion and Practice, to all Sensuality, Hypocrisy, Lewdness and Atheism, then we (that is evidently all the Members of such a Church or Kingdom) are in danger of such deplorable Circumstances.

Answer to the Fourth Article.

As to the Fourth Article it contains several Charges of a very high and Criminal Nature, of which the said Henry Sacheverell knows his Heart to be entirely Innocent; therefore the said Henry Sacheverell doth in all humility Answer, as to such part thereof whereby it is charged, That the said Henry Sacheverell in his said Sermons and Books, Doth falsely and maliciously suggest that Her Majesty's Administration both in Ecclesiastical and Civil Affairs, tends to the Destruction of the Constitution.

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He the said Henry Sacheverell saith, That he hath not made any mention in either of his Books or Sermons of her Majesties Administration in Ecclesiastical or Civil Affairs, or of her Ministers; so far is he from suggesting that her Majesty's Administration both in Ecclesiastical and Civil Affairs tends to the Destruction of the Constitution, that amongst the inestimable Blessings which are owing to our Deliverance Annually commemorated on the 5th of November he reckons this to be one, That Her Majesty the Good and Pious Relict of the Royal Family sets now happily upon the Throne of Her Ancestors, and prays that God may long preserve Her for the Comfort and Support of the church, and professeth that what he spoke proceeded from a tender Concern for Her Majesty's Person and Government, and in the Dedication also of his said Sermon preached at St. Paul's, solemnly declares as he did before in his Discourse That his only Aim and Intention was earnestly to contend for the Safety, Right, and Establishment of her Majesty, together with those of the Church.

And as to all other Matters and Things in the said Articles contain'd, and not herein before particulary answered unto, the said Henry Sacheverell saith, he is not Guilty of them; or any of them, in Manner or Form, as the same are charged upon him, in and by the said Articles, and humbly submits himself to your Lordships Judgment.

His Speech at the Bar of the House of Lords, on Tuesday
March the 7th, 171⁹.

My Lords,

THE Defence made by My Council has been so Full and Particular, and the Tryal it self drawn out into so great a Length that I should not add to your Lordships Trouble by saying any Thing for my Self, did I not think that in such a Cause, as this, (wherein the Doctrine of Our Church, the Dignity of That Holy Order, to which I belong, and even the Common Interest of Christianity it self are so nearly concern'd) it becomes me not to be altogether Silent.

For, My Lords, it has been Own'd by some of the Managers for the Honourable House of Commons, that tho' I am a Person Impeach'd, yet my Condemnation is not the Thing principally Aim'd at. I am, it seems an Insignificant Tool of a Party, not worth Regarding, the Avow'd Design of my Impeachment is, by the Means of it to procure an Eternal and Indelible Brand of Infamy, to be fix'd in a Parliamentary way, on all those, who maintain the Doctrine of Non-Resistance and to have the Clergy directed what Doctrines they are to preach and what not. And therefore, as Insignificant as I am in my self, yet the Consequences of my Tryal (if rightly represented to your Lordships by some of Those Gentlemen) are of the highest Moment and Importance.

Since I am the unfortunate Occasion of bringing these Matters in Judgment before your Lordships, it will behove Me I think, after what has been Pleaded in my Behalf by My Council Learned in the Law, to say somewhat also for my Self, in order to clear the Innocence of my Intentions,

Intentions, and Remove that Load of Guilt and Infamy, which may be laid upon me, should Your Lordships Determine, (as, I Trust in God, You will not) that the *Articles of Impeachment* Exhibited, have been made Good against Me.

With your Lordships Permission then, I shall lay before You, some few General Remarks, which in my humble Opinion may be added to what my Council have already Observ'd concerning the Methods taken by the *Managers for the Honourable House of Commons*, to Prove and Support the Articles of their Charge. And shall then with your Lordships Leave say somewhat severally to the Articles themselves, which may serve to Remind your Lordships of what my Council before offer'd more at large, and with greater Advantage.

My Lords, the Charge brought against me in these Articles is of a very High and Heinous Nature; and had it been as clearly made out, as it has been strongly affirm'd, it would justly have expos'd me to a very Severe Sentence. But the more Heinous the Charge is, the more Evident and Undeniable, I should think, the Proof ought to be. And how, my Lords, has this Charge been supported in the Several Articles of it? By Plain, Direct, and Express Passages produc'd, and read to your Lordships out of my Sermons; or by intendments, Unnecessary Implications, and Strain'd Constructions? By laying Entire Sentences before Your Lordships, and Relying upon what was manifestly contain'd in Them; or by piecing broken Sentences, and Conjoyning Distant and Independant Passages, in order to make me speak, what I never Thought of.

I am Unacquainted, My Lords, with the Methods of Legal Proof, and little thought I should have had this Occasion of Enquiring into them. But, as far as I am able to comprehend any thing of this Nature, I should think, that there cannot be a clearer indication that I am not guilty of having Asserted what I am charg'd by the several Articles to have said, than that so many *Hours Learning* and *Eloquence* have been Employ'd in proving me to have said it. Had I really affirm'd those Propositions for which I am accus'd, My Sermons being before your Lordships, the Places wherein such Propositions were directly contain'd might have been Referr'd to, and Read, with the same Ease as my Council Referr'd to the Passages contain'd in the several Writings, and Sermons of the *Reverend Fathers*, and other Eminent Divines of *Our Church*, wherein They Taught the *Doctrine of Non-Resistance* in the same Extent as I maintain'd it, or in Terms much stronger.

These Passages, produc'd by my Council, were barely Read to your Lordships: No Argument, no Colours were us'd, because none were Necessary to prove what Propositions were laid down in those Passages; Whereas to prove me guilty of having Asserted what is laid to my Charge, after my Sermon and Prefaces were Read to your Lordships, much Art, and Industry were us'd to persuade your Lordships, that such Assertions were really Contain'd in Them.

My Lords, when my words were capable of Two Senses, the Worst, and most Invidious, tho' at the same time the most strain'd, and unnatural Construction, has been always made of them. Nay, when my Words were so plain and express, that it was impossible to put any Criminal Glosses or Colours upon them, I have been accus'd of meaning the Direct contrary to what I have said: And when I press'd the Duty of *Allegiance to the Queen*, your Lordships were told, that it was most certain, I Meant the *Pretender*.

To Aggravate my Guilt, I have been accus'd not only for what I am Suppos'd to have said, but for what I am allow'd not to have said; nor only for what I have taken Notice of in my Sermons, but what I have pass'd by unobserv'd: I have been charg'd with Negative Crimes; as if what I omitted to say, had been omitted with Design, and My Silence it Self were Criminal.

These, My Lords, are the Methods that have been made use of to prove me Guilty of Crimes, which if prov'd, might affect my Liberty and Fortune. No favourable Allowances have been made to a Minister of the Gospel, Discharging the Duty of his Function, and Rebuking Vice and Irreligion with an Honest and well-meant Zeal, but sometimes perhaps carrying him into Expressions too open, and Unguarded. I could add, My Lords, if such a Complaint might not be thought improper for one in my Circumstances, that, in the Course of my Accusation, I have been stil'd a Criminal, and Treated as Such by some of these Honourable Gentlemen, with a Degree of Scorn, and Indignity, from which I hop'd my sacred Profession, my present unhappy Condition, and a Regard to this Solemn and Awful Judicature might have Screen'd Me.

And when I consider that *I now Stand, and am Judg'd*, for some of the Doctrines of That Gospel, Which God Deliver'd unto Our Fathers, and You, My Lords, The Bishops, Their Successors, have receiv'd from Christ and His Apostles, as the Sacred *Depositum* of the Church, to be Maintain'd inviolably in its primitive Simplicity; when I consider, What is the Cause for which I am this Day call'd in Question; that it is One of those Eternal Truths, which you are so Solemnly Commission'd to Teach, and earnestly Contend for; when I consider, that 'tis what Our Blessed Lord and his Apostles seal'd with their most precious Blood, and so many Primitive Martyrs Maintain'd, even in the midst of Flames, so many Learned Bishops and Confessours Recommended to Posterity in their immortal Writings, as the Distinguishing Badge, and Glory of Our Reformation; nay, when I consider, that 'tis what You Your selves have already supported with Incontestable Reason, and Authority; it is no small Satisfaction to Me to think, that as Your Lordships are My Judges, so I hope in God, You must be My Advocates. What a Guilt, as well as Disgrace, would it justly Devolve upon the Clergy to Recede from any Principle of Our excellent Church, especially from what has been so long Retain'd, and Boasted of, as its peculiar Character! By Abandoning which We must Relapse into some of the worst Doctrines even of Popery it self, and render Our Selves the most *Contemtable*, as well as Inconsistent Church in the World! I think, I may therefore with Confidence use the Words, of the Great Apostle to His Accusers; *Having Obtain'd Help from God I continue unto this Day, Witnessing both to Small and Great; Saying none other Things than those which the Prophets and Moses (I may add Christ, and his Apostles) did say.*

For, My Lords, if I have committed any Faults or Errors in Expression, yet as I Insist upon my Innocence with respect to All the High Crimes laid to My Charge, so I must still Insist upon All the Doctrines which I have Taught, as being agreeable to the Word of God, and to the Doctrine of Our most Excellent and truly Apostolical Church, and which We of the Clergy are oblig'd both by Subscription, and Oath to Acknowledge and Defend. And how hard are Our Circumstances, if we must be Punish'd in this World for Doing that, which

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if We do not, We shall be more heavily Punish'd in the Next. What a Condition are We in, if We are Commanded to Cry aloud and Spare not, to Exhort, Rebuke, in Season and out of Season, on the one Hand, and Prosecuted, Imprison'd, Ruin'd on the Other! If this be Our Case, who indeed is Sufficient for these Things? And how truly may We of the Ministry above all Men Living, Apply to Our Selves those Words of the Apostle, ' If in this Life only we have hope in Christ, we are of all Men most miserable. But our Comfort is, that our Hope in Christ is not only in this Life. Justly might we be reproach'd, and deserve some of those Reflections, which in these Licentious Times are so plentifully pour'd upon us, were we not ready to practice the Doctrines we Preach'd, of Self-denial, Taking up our Cross, and Patient Submission to Sufferings and Afflictions! For my own Part, it matters not what becomes of me, nor is my Deliverance, or Ruin, of any Moment to the World; or if it be, I am ready not only to be bound but to Dye, could I by That do Service to My Queen, My Church, or My Country; neither Count I my Life, dear, so that I might finish my Course, with Joy, and the Ministry, which I have receiv'd of the Lord Jesus. But may God so Direct Your Lordships, that through Me a Wound may not be given to the Doctrines of the Scriptures, and of the Church, which Christ hath purchas'd with His Own Blood.

And so with all Humility and Resignation, I submit my self to Your Lordships Judgment, be it what it will. One thing I am sure it can never take from me, the Power of wishing and praying, and (whether in Prosperity or Adversity, whether I am Acquitted or Condemned, I shall always pray for the Queen my Sovereign, for Your Lordships my Judges, and for the Commons my Accusers; most earnestly beseeching Almighty God, to deliver all Orders and Degrees of Men amongst us, from all false Doctrine, Heresie and Schism, from Hardness of Heart, from Contempt of his Word and Commandment, from Envy, Hatred and Malice, and all Uncharitableness.

6 AP 58

March the 23d, 1710.

THE House of Commons, with the Speaker, went to the House of Lords, and demanded Judgment against the Doctor: And the Lord Chancellor pronounced Sentence according to their former Resolution, viz. That the Doctor be Suspended from Preaching for three Years, but permitted to Read Prayers, Homilies, Christen, Marry and Bury; Enjoy his Benefices, and be capable of any Preferment that may happen: His Sermon to be Burnt at the Royal Exchange, on Monday the 27th of March, the Lord-Mayor and Sheriffs to be Present.

Besides his famous Sermons there are two Pamphlets Wrote by him, which has Sold very much, viz. *The Rises of the Church asserted*. And *The Character of a Low Churchman*.

A LIST of the Names of the Peers who gave Judgment in Dr. Sacheverell's Tryal, March the 20th, 171⁰.

GUILTY.

Lord Chancellor.
 Lord Treasurer.
 Lord President.
 Lord Privy-Seal.
 Lord Steward of the Household.
 Duke of Cleveland.
 Richmond.
 Grafton.
 St. Alban's.
 Bolton.
 Schömburg.
 Bedford.
 Montross.
 Roxburgh.
 Dover.

Marquis of Kent
 Dorchester.

E A R L S.

Danby.
 Lincoln.
 Dorset.
 Bridgwater.
 Leicester.
 Westmoreland.
 Manchester.
 Rivers.
 Stamford.
 Winchelsea.
 Sunderland.
 Carlisle.
 Radnor.
 Berkley.
 Holderness.
 Portland.
 Warrington.

Bradford.
 Orford.
 Greenwich.
 Wharton.
 Cholmley.
 Crawford.
 Laudown.
 Leven.
 Orkney.
 Seafield.
 Roseberry.
 Glasgow.
 Ila.

BISHOPS.

Sarum.
 Ely.
 Peterborough.
 Oxford.
 Lincoln.
 Norwich.
 St. Asaph.

B A R O N S.

De la War.
 Paget.
 Hunston.
 Mohun.
 Biron.
 Colepeper.
 Lexington.
 Rockingham.
 Cornwallis.
 Ossington.
 Weston.
 Herbert.
 Halifax.
 Harvey.
 Pelham.

Not GUILTY.

A Bg. of York.
 Duke of Ormond.
 Beaufort.
 Northumberland.
 Shrewsbury.
 Leeds.
 Buckingham.
 Hamilton.

BISHOPS.

London.
 Durham.
 Rochester.
 Bath and Wells.
 Chester.

B A R O N S.

E A R L S.
 Pembroke.
 Suffolk.
 Northampton.
 Denbigh.
 Berkshire.
 Thanet.
 Scarfdale.
 Anglesey.
 Suffex.
 Yarmouth.
 Nottingham.
 Rochester.
 Abingdon.
 Plymouth.
 Scarborough.
 Jersey.
 Pauler.
 Marr.
 Weems.
 Northesk.

Fitzwater.
 Farrers.
 Willoughby of Brook.
 North and Grey.
 Howard of Eserick.
 Chandeyes.
 Leigh.
 Berkley.
 Craven.
 Osborn.
 Dartmouth.
 Stawel.
 Gullford.
 Lemster.
 Haversham.
 Guernsey.
 Conway.

VISCOUNTS.

Say and Sele.
 Weymouth.

His Prayers and Meditations on the Days of his Tryal.

Almighty God, our Heavenly Father, who of thy great Mercy hast promised Forgiveness of Sins to all them that with hearty Repentance and true Faith turn unto thee: have mercy upon me, pardon and deliver me from all my Sins, and from the Evils of this Day: confirm and strengthen me in all Goodness, and bring me to Everlasting Life, for Jesus sake. Amen.

O Thou God of Patience and Consolation! grant me Patience and Resignation under my Sufferings: Whatever thou art pleased to lay upon me, I know, O Lord, that it's thy doing; *It is the Lord, let him do whatever seemeth him Good*; I will not therefore murmur or complain of thy Judgments, but humbly submit unto thy Charities: deal with me not according to my Deserts, which have render'd me Obnoxious to thy Wrath and Indignation, but according to the greatness of thy Mercy: I am thine, the Work of thine own hands, Flesh and Blood, frail and corruptible; deal gently with me, and *in the midst of Judgment remember mercy*: Let thy Comforts support my Weakness, and the sense of thy Mercies sweeten my Sorrows, for the sake of thy Son, my dear Saviour and Redemer, Jesus Christ. Amen.

O Almighty God, I humbly beseech thee to bless and preserve our most gracious Sovereign Lady Queen *Anne*, the Princess *Sophia*, and all the Royal Family, the Church of *England*, the Protestant Succession as by Law establish'd, the Peace and Union of these Kingdoms: break thou the Power, and bring down the Loftiness of the Common Enemy and Oppressor, and let not his Mischievous Imaginations prosper, that all of us may reap the Fruits of Peace and Quietness in this Life, and at length enter into everlasting Peace in the World to come, thro' Jesus Christ our Lord. Amen.

Now unto him that is of Power to do for me exceeding abundantly above all that I can ask or think, to God Only-wise, be Glory, through Jesus Christ, for ever. Amen.

6 AP 58

EJACULATIONS.

IN thee, O Lord, have I put my Trust, let me never be put to Confusion, but rid me, and deliver me in thy Righteousness; incline thine Ear unto me, and save me: Be thou my strong Hold, whereunto I may always resort. Thou hast promised to help me, for thou art my House of Defence, and my Castle; turn thee unto me, and have Mercy upon me, for I am desolate and in Misery: The Sorrows of my Heart are enlarged, O bring thou me out of all my Troubles: Look upon my Adversity and Misery, and forgive me all my Sins. O keep my Soul, and deliver me. Let me not be confounded, for I am in Misery.

Ponder my Words, O Lord, consider my Meditation; O hearken thou unto the Voice of my Calling, my King, and my God, for unto thee do I make my Prayer. Call to thy remembrance, O Lord, thy tender Mercies, and thy loving Kindnesses, which have been ever of old. O remember not the Sins and Offences of my Youth, but according to thy Mercy think thou upon me, O Lord, for thy Goodness; for I will confess my Wickedness, and be sorry for my Sin. Forsake me not, O Lord my God, be not thou far from me, haste thee to help me, O Lord God of my Salvation. Hear my Prayer, O Lord, and let my Crying come unto thee. Hide not thy Face from me in the time of my Trouble: Incline thine Ear unto me when I call; O hear me, and that right soon.

F I N I S.

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